TELLS THE FACTS AND NAMES THE NAMES

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Outside a Tea Party

Mongrel Politics and an American Mind

By JoAnn Wypijewski

Stranded in Columbia, South Carolina, on tax day, I went up to the state capitol to check out the local Tea Party. It – the Tea Party, that is – was of moderate size, blazingly white. On the capitol steps, facing the Confederate flag on the grounds below, some anarchists sat with a prominent sign, "End the welfare-warfare state." Otherwise, the scene was dominated by Republican politicians and their sign carriers, "Joe (JOBS) Wilson" and the like, raising paeans to "free market capitalism." Some in the crowd appeared to have fared quite nicely off the system, amid others who looked as if they'd got the short end of the stick but had convinced themselves, at least for an afternoon, that the only thing that hindered every one of them from being job-creating small-business dynamos was the socialist tyranny of Barack Obama.

In the shade at the edge of the proceedings, I fell into conversation with a bandy, blue-eyed man who wore a cap that said, "Gun Owners for Paul." He had terrible teeth and a long white beard reminiscent of *O, Brother, Where Art Thou?* and said he was 65. He spoke in a high-pitched country drawl, in a matter-of-fact style with a wild fringe of humor.

Mr. Stewart, as he later identified himself, exists at an angle to the Tea Party's khaki-pants or pencil-skirt headliners, whose packaged vitriol and evasive, radioland-style racism have come to pass for normal. He chimed in with a number of other kibitzers, all of them a little worn at the edges, just as I was finishing a conversation with a fellow called Tom

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Hu Jia's Imprisonment and the Mockery of Citizens' Rights in the Chinese People's Republic

By Chaohua Wang

On April 4, the Chinese human rights activist Hu Jia was convicted of "inciting subversion of state power" and sentenced to three and a half years in prison. Shortly thereafter, Hu Jia's mother was summoned by prison authorities in Beijing to sign a form for him to undergo a medical check. Hu Jia has long suffered from a liver disease and a clot had appeared in the prisoner's liver. When Hu's mother went in, what did she see? A small, quiet young man being escorted by guards to the prison hospital, his feet chained. To reduce the painful burden to his weak legs, he was holding the chain in his cuffed hands, moving slowly along the corridor.

Why should Hu Jia be such a threat to society that he needs to be shackled like this? What did he do? A quick search online will tell you. His "crime" consisted of a few essays penned online, attacking the Chinese government for being dictatorial and oppressive. He gained this understanding from his own experience as an activist for more than a decade, over issues ranging from environmental protection to AIDS patients in the countryside, from the silencing of victims of the military crackdown in Tiananmen Square twenty years ago to the rights of the Tibetan people to decide their own fate.

He was taken away from his home in December 2007, one month after his only child was born. By now the little baby has grown into a lovely young girl of two and half. Her father is still serving a sentence for having a political conscience. Her mother, Zeng Jinyan, also an activist who participated in Asian Socialist Forum and other training programs in India and Thailand over years, has been under constant police harassment.

One year after his detention, Hu Jia was awarded the Sakharov Prize by the European Parliament. Does this amount, as the Chinese government claims, to an "outrageous interference in China's internal affairs"? Even if there is no particular reason to trust European politicians, we need to take a closer look at what the Chinese government is doing to its own citizens.

Ever since Deng Xiaoping launched China into the Open-Door and Reform Era more than three decades ago, there has been continuous talk the world over of Chinese characteristics – socialism with Chinese characteristics, the socialist market with Chinese characteristics, economic development with Chinese characteristics, and so forth.

Most China watchers have interpreted such official utterances as signs of insecurity in a Party presiding over a huge country undergoing rapid transformation. Yet, since sometime last year there seems to have been a qualitative shift. Nowadays, talk of Chinese characteristics serves the authorities not only to pacify a restless society but, in a much more aggressive fashion, to serve profiteering purposes for the rich and powerful.

A telling aspect of the shift is in the government's dealing with both social unrest and political dissent. That is to say, in the government's determination to usurp the civil rights of the Chinese peo-

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ple. Social unrest and political dissent are not, of course, the same, as Beijing is well aware. But the Party's attitude toward both hardened at about the same time. The key events behind this toughening were the Beijing Olympics of August 2008 and the world financial crisis, triggered by the Lehman Brothers' collapse a month later.

"Social Unrest"

Buoyed up by the success of the Olympic spectacle, the Beijing government saw that popular nationalism, which had exploded in the big cities in response to the riots in Tibet and the protests in the West against the torch relay that spring, could be an invaluable weapon in its arsenal of repression. Military reinforcements were dispatched to Tibetan areas, while, during the Games themselves, security measures included the deployment of missiles outside the National Stadium – the so-called Bird's Nest – in Beijing.

By the end of 2008, official directives were already in circulation, setting "Olympic security standards" as henceforward routine for the country. At first, it looked as if it might be a precaution, given the many sensitive anniversaries looming in 2009: the 50th anniversary of the Dalai Lama's flight from Tibet in March; the 90th anniversary of China's first major modern intellectual movement in 1919 on May 4; and the 20th anniversary of the Tiananmen pro-democracy movement in early June, plus a number of lesser known historical events.

However, once the "sensitive" date of June 4th passed for the 1989 massacre, the tone of official calls to "maintain stability" (*wei-wen*) became increasingly arrogant, in tune with the vainglorious celebration of the 60th anniversary of the People's Republic on October 1, for which official preparation had been going on for more than a year. Thereafter, even before local cadres had raised a clamor about security concerns for the upcoming Shanghai Expo (May 1 – Oct. 31) and Guangzhou Asian Games (Nov. 12-27) in 2010, a new office was created under the State Council, charged simply with the task of *wei-wen*, converting Deng Xiaoping's once notorious slogan, "Stability overrides everything else" (*wending yadao yiqie*), into a semi-permanent drive of the state apparatus.

It is difficult to use the word "citizen," because the term has been emptied of political meaning in today's China. In reality, the Chinese people have no procedurally guaranteed access to political power, nor do they have any power over the legal mechanisms that dictate their fate.

Thousands of similar offices now proliferate at lower levels, not only of government but also of officially associated conglomerates. For example, an online search easily turns up reports on a *wei-wen* office in a Shenzhen firm, or at a provincial construction corporation with several subcompanies. The goal is to "nip in the bud any potential destabilizing element." It is true that, alongside the multiplication of *wei-wen* offices nationwide, the central government has also begun to increase certain welfare benefits for various social groups. However, the immediate effect of the *wei-wen* offices has been a swelling of unchecked power of not only local officials and police, but big business as well, over ordinary citizens. Whenever some serious dispute involving powerful interests arises, the police rush out to quell any protest against them in the name of pacifying "social unrest," with less and less procedural transparency or accountability.

Monopoly of Political Discourse

The global economic downturn has also assisted the ability of the authorities to make "maintaining stability" the overriding priority in China. Alarmed – rather than shaken, as in the West – by the financial crisis, the Chinese government tossed billions of renminbi into a rescue plan in early 2009, most of which flew into the ministries and large-scale, state-owned firms. As a result, while orders from Europe and America fell and smaller factories in the southeast coast were closing down, big conglomerates grew still bigger, investing heavily in energy, natural resources and infrastructural works around the world, in Africa and South America in particular. They – steel companies or textile firms alike – also plunged into the domestic real estate market.

Local municipal and county governments did exactly the same. By the time troops were carting advanced missiles and jet fighters were flying overhead in the National Day parade in Tiananmen Square, it was clear that China's GDP growth had not been much affected by the financial crisis, even if it remains to be seen if the frenzied property boom – which still continued despite publicized measures against it by the central government in the past two months or so – is feeding an oversized bubble.

Self-satisfaction at China's economic success, compared with stagnation and recession in Europe and the U.S.A., has led to a rising tide of nationalistic posturing. It is unlikely to be an accident that, for the first time in decades, in high profile fashion, China has executed five foreigners – one Briton and four Japanese – on charges of drug dealing since the end of last year. China should, of course, have jurisdiction over foreign drug dealers within its own territory. However, the interesting point here is the timing of the

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sudden change of position in such matters.

The global importance of China's economy seems to be depriving its leaders of any capacity for self-reflection, often to the point of caricature in dictatorial displays without the slightest sense of humor. Cynicism toward criticism has turned into a belief that public opinion – domestic or international – can be and must be aggressively manipulated. If internationally such manipulation is often dressed up in the rhetoric of anti-U.S. imperialism and the need to respect "Chinese characteristics," domestically it comes back to "stability overriding everything else." In reality, it is practically applied in a blatant defense of vested interests against ordinary people. Property developers and big conglomerates bask in a splendid reputation as pillars of China's economic development and command formidable political backing at all levels. In contrast, ordinary people are weak when they stand alone, and, when they try to organize, they are punished for "obstructing public order" and/or "subversion."

In relation to all this, it is difficult to use the word "citizen" because the term has been emptied of political meaning in today's China. The vague concept of the term "people" at least leaves some room for those who do not believe they are merely subjects of the State. In reality, the Chinese people have no procedurally guaranteed access to political power, nor do they have any power over the legal mechanisms that dictate their fate; so, they have no recourse to any kind of public discourse or political contention. What the term "citizen" might mean cannot be openly debated or challenged in today's China. A newspaper editor was removed in early April for publishing an essay on Louis XIV's saying, "L'etat, c'est moi," and its resonance in 20th century China.

In short, politics has been completely monopolized by the Party and the State. When city dwellers in the coastal cities of Xiamen, Guangzhou and Shanghai protested against construction projects destructive to the environment, they adopted the tactic of "unorganized walking" in city squares to avoid charges of being "political" or "organized." A number of Chinese artists have gained international fame for seemingly sharp social commentaries in their work, in paintings, films, or other forms. Yet, no matter how hard you may press them, not a single artist from the PRC will admit to any political reading of their art. I would be delighted to hear of any exception.

What has changed from bad to worse is the growing indifference of the Party even to keeping up appearances. Recent cases combine the outrageous with the absurd. For example, socially and politically abused people in China tend to seek redress by petitioning higher levels of government against their immediate abusers. At the annual session of the National People's Congress and the National Political Consultancy Conference last month, proposals were circulated among the organizers, to the effect that petitioners should be arrested if they shouted slogans or staged sit-ins outside government offices. The reason? Respectable officials need proper rest and shouldn't be disturbed by such unruly elements.

Politics has been completely monopolized by the Party and the State. When city dwellers in the coastal cities of Xiamen, Guangzhou and Shanghai protested against construction projects destructive to the environment, they adopted the tactic of "unorganized walking" in city squares to avoid charges of being "political" or "organized."

Last year, a woman in Chengdu, provincial capital of Sichuan, started to burn herself to death in protest, when demolition crews surrounded her three-storey home and began to level it with their bulldozers. Her extreme action did not stop them. When she was rushed to hospital, her family members were forbidden to see her in the last days of her life and news media were blocked from covering the case. When cell phone captured image circulated online and caused public uproar, the official in charge of the demolition was temporarily removed for investigation. Less than half a year later, however, he re-emerged to give a public interview on the case in early April. In short, not only had he himself been cleared, but the woman has now been categorized as "legally illiterate" for not cooperating with government orders. Yes, it was a tragedy – but it was a tragedy completely of her own making, no matter how opaque were bureaucratic procedures governing the land dispute.

The case in Chengdu is not an isolated one. Earlier last month, an old lady in her 70s was buried alive in a trench by a bulldozer, when she tried to stop the monster from demolishing her home in Wuhan City in central China. When her sons dug her out, she had stopped breathing forever.

This is one of the most startling new developments in Chinese society: victims are turned into enemies of the state and enemies of the law. It is particularly effective where the majority of victims might have been coercively pressured into silence, or bought over by the fat coffers of the state. The fate of Zhao Lianhai is a case in point. In several high profile episodes, the poor quality of cheap goods from China has alarmed consumers around the world. But none of these can be compared to what the Chinese themselves have suffered from, in processed foods in particular. One of the worst cases was the poisoned dairy products, exposed in late 2008, which caused kidney problems in hundreds of thousands of children, including a number of deaths among small babies.

Zhao Lianhai was the father of one of these children. His son, now 5 years old, was diagnosed with kidney stone after consuming processed dairy products for more than two years. Facing uncertainty with his son's health future and getting a mere 2,000 renminbi compensation from the government, supposedly for failure in public health issues, Zhao and other parents set up a group with a website, Home for Kidney Stone Babies. For more than a year, they tried to publicize their plight and intervene in the bankruptcy hearing of the company responsible in Hebei province, but they were continually followed, blocked, and harassed by the police. Eventually, Zhao Lianhai was detained by the police for "obstructing public order." Despite efforts by Amnesty

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International, in late March he was tried before a court in Beijing as a felon, heavily handcuffed and fettered. His sentence has not yet been handed down, though his lawyer is pessimistic, expecting at least three years in prison, about the same as one of the CEOs responsible for poisoning his son.

Returning Popular Politics to the People

Before he was snatched away for trial and then prison, the Sakharov Prize laureate Hu Jia, together with his courageous wife, Zeng Jinyan, used to open the door of their home to all kinds of people suffering from power abuse. They shielded Yuan Weijing when she came to Beijing to tell the story of her husband, Chen Guangcheng, to the outside world. Blinded in an accident when he was a boy, Chen trained himself to become a legal consultant, helped numerous local villagers, and received the prestigious Magsaysay Award for emerging leaders in Asia, before being tried and sentenced for more than four years for "obstructing public traffic" and "property damage."

He was given no special consideration for being blind while serving his terms in prison. Instead, his wife has been harassed by local thugs and the police. Now, the same treatment is being meted out to Hu Jia, whose health is steadily deteriorating and whose family has seen no reliable medical records for more than a year. His wife petitioned for medical parole on his behalf earlier this month. The prison authority objected the demand.

While China becomes a formidable superpower, the fate of political dissidents in its prisons remains a sure sign of how far from being a real citizen any Chinese individual is in her or his own country. Without the political rights for its people, the "People's Republic" remains a fake, an oppressive authoritarian regime siding more with world capital rather than the laboring masses, and with a small number of power holders rather than the citizens it supposedly represents. **CP**

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Webb, "Rebel Poet," who was carrying a Confederate flag and dressed in a Citadel cadet's jacket, modified to look like a rebel uniform. Webb had asked for an interview, saying he hoped we could find "common ground." This exchange with Stewart begins as Webb is about to make his exit.

JW: …I'm all for individual liberty, but I just don't agree with you that this flag isn't about slavery. It's just too hard. The battle flag is a war flag, and the war, while about states' rights and preservation of the union and all that, was ultimately about slavery.

"Now, understand, every race in the world is racist, and they know who the aliens are. That's the law of nature. That's the survival instincts. Pass your genes on, survival of the fittest: that's all a savage knows. That's been bred out of us."

Kibitzer 1: This originally symbolized liberty, but since then it's been twisted, especially by the KKK, which is a shame, and that is how it came to be a symbol of slavery.

JW: Okay, say, for the sake of argument, that the Nazi flag had started really nicely and then it ended up with Hitler.

Kibitzer 2: Now, what was the Nazi symbol?

JW: The swastika.

K2: And that means what?

JW: Well, I guess some Germans might say it's their heritage, but …

K2: No ma'am, the swastika is a Norse symbol for good luck.

JW: Fine, yes, and you see it also in Native American art, and …

K2: And it's been twisted.

JW: Well, has it been twisted? I mean, if Adolf Hitler made it his flag, doesn't that sort of trump everything else?

Mr. Stewart: The media define every social issue to suit their agenda. They don't like the Confederate fight for independence; they change the meanin' of the flag so that a fight for freedom becomes a fight for slavery.

JW: But freedom meant freedom to have slaves, freedom to deny a whole lot of other people freedom.

S: Under our Constitution we have rights. I hate slavery. I would have burned the first slave ship myself, personally.

JW: Ok, right on, brother, so …

S: But my ancestors fought for the Confederate flag not because they had slaves; they didn't. They had families, they had farms, and they had a state that had a right to secede, and that did it. I do not approve of war. I blame it on the South, the hotheads that fired on federal troops on federal property. That was a declaration of war, so it's all the fault of hotheads but not the farmers that died in that war.

JW: Absolutely, but the hotheads were the big slaveowners who …

Kibitzer 3: Who is she?

S: I don't know who she is, probably some …

JW: (laughing) Commie symp.

S: Some surreptitious what-is-it, they have that law against people who speak out against the war or somethin', the Alien and Sedition Law. But you look like a good, solid girl to me!

K2: She's my sister, and you're my brother. That's where we stand.

S: Well, this here is my brother. He comes from Scotland. I go by nation. I'm like the Nigroes and the Jews, I stick for my own.

JW: You're Scots-Irish, is that right?

S: I'm a mixture. My ancestors have been here for a long time. Overall, there's no pure race. I'm just part of a nation that happens to have a few other elements, even Hebrew, in it. Over thousands of years, you're naturally gonna end up with genes mixed in. But, so far, I would be a typical white Southerner from South Carolina. My ancestors came from Ireland and Northern Europe. I don't have any Nigro blood, but I do have Indian blood, I think, because most South Carolinians do. That's my race, and I see what my race has done in Europe, in South Carolina, in the United States and North America. They have more peace and prosperity until the government gets 'em into a war. Neighbors respect each other. They don't rape, murder, steal to the same degree that they do in Africa and Latin America, which means it's safe for us to invest in our homes and in our

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businesses. Our property is respected, unless we fall under Communist government. So, the point is, we're civilized because we come from that nation of people who had created civilization from the very beginning.

JW: Well, not the very beginning. And the Southern Europeans weren't exactly slouches at civilization. The Romans, the Greeks?

S: Those people were originally blonde, blue-eyed Aryan people, who had swastikas and all that as part of their religion, all the way back to ancient Mesopotamia, which is where they originally came from. These were the people who created civilization: the people of ancient Canaan; all the Hittites, which is the language we're speaking right now, the Hittites' language; the Amorites, blond, blue-eyed folks, if you read in the Bible. They established a civilization in ancient Egypt, Mesopotamia, Sumer – all Aryan people, not Semitic. All these were different nations before they were driven out of the Fertile Crescent, and they ended up in Europe about 4,000 years ago, when the mixed-race Hyksos came in and destroyed ancient Canaan.

So, you had all these Aryans come into Northern Europe. They found new farms, and they had no racial mixture; therefore, civilization could continue. Now, in Southern Europe there was the Cro-Magnon race. The Cro-Magnons lived there before the Ice Age ended. They were heat adapted. They were not tall and thin; they were big, bulky guys, and they were not farmers. They had not been civilized. And when you have a population that hadn't been bred to respect each other, they are just natural savages, like dogs were before they were bred from wolves.

When the Romans and the Greeks came in, they created great civilizations. The Romans had a good cheap work force around the world; they had great ideas to do great things, but they needed that work force. Then, they made the mistake of marrying with these guys, and then they end up mulattos, and you see how mulattos live: go down to the jail here, and look who's there. And those are Nigro juries, mulatto juries, that are lockin' those people up.

So, the Romans fell apart because when you mix a domesticated animal with a savage animal, like a wolf with a dog, you get an animal that is less civilized, less domesticated, more likely to behave like a savage, according to the survival instincts that god puts in every creature.

Now, understand, every race in the world is racist, and they know who the aliens are. That's the law of nature. That's the survival instincts. Pass your genes on, survival of the fittest: that's all a savage knows.

That's been bred out of us. White people aren't even havin' kids anymore. And when we're gone, it's just gonna be another copy of Africa or Latin America, where these people have no compassion, and live in poverty and crime, who will never have science or technology, who will never have a space shuttle. That's what we, in our compassion, are doin' to our civilization: we're destroyin' it.

"But then the Christians came in, they took the cross and they put a dead Jew on it, and said, He's god. Well, they did the same thing with our winter solstice: they took that and named it Christmas."

We're destroyin' it because we don't understand racism. There'll always be Nigroes in Africa. There'll always be Mongoloids in Asia. And I don't blame the Mongoloids. Look, they got space shuttles too. If the white race dies out, that's my only hope for civilization. But Europeans – there won't be any white people left within a generation or two. We still have a few women who want to be mothers. They still have a slight maternal instinct, but they aren't havin' enough kids! Like 1.3 per generation. In Kenya, in Zimbabwe, they're havin' 9 per generation.

I can tell you're a liberal, but you're actually a Republican, I see there [from the elephant charm on my necklace] …

JW: Oh, no, I'm not a Republican. I just like elephants. They're beautiful and they paint. But are you a Republican or more a libertarian, because I see your Ron Paul hat?

S: Ron Paul? I voted for him in the primaries because he stood for peace, which is what Americans wanted and why they voted for Obama. They did not want to redistribute the wealth. All they wanted was No War!

JW: So, you're against the wars in Iraq and Afghanistan.

S: All right, now let me tell you somethin' that'll really blow the minds of whoever listens to this. We do not live in a democracy, even a representative democracy called a republic. We live in a mediacracy.

JW: Meaning M-E-D-I-A?

S: Right. Most people vote according to how they are influenced by the media. Ever since back in the Fifties I could read the newspapers, I didn't care who won the elections, I was not political, I never voted for 30 or 40 years, but I could tell who was gonna win the elections. All I had to do was open the newspaper, *The New York Times*, and I'd say, well, look, they favor Johnson more than they do Goldwater; Johnson's gotta win. I didn't know why, but ever since then I have been thinkin' about it. Finally, I figured it out.

The people that own the media determine who's gonna get elected because most of the idiots out here are just gonna turn on that TV; they don't have the sense to turn on the Internet and find a different viewpoint. And the people that own the seven or eight big media conglomerates, they start at the primary level, so, by the time you get to the national level – like Obama against McCain – they've already been vetted on both sides. It doesn't matter which one wins, so, in the end, if we had voted for McCain, we'd have gotten the same war that we got from Obama.

I called up a radio station before Obama got elected, I said, "He's not gonna end the war. I know who owns the media, and I know why they put him in there, and they want us in Iraq."

If you look up Who Rules America at the natvan website, www.natvan.com/who-rules-america, you'll see a webpage that shows you the pictures and names of those people who own the media. All of 'em but Murdoch are Jews.

Yeah, I'm against the Iraq war 'cause my flesh and blood that fought every war this country ever had is dyin' over there, fightin' for Israel. Not for me. Not for civilization, but so Israel can do what they're doin' to the Palestinians: a dirty war that you never hear about what goes on, the

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torture, the genocide, because the Jews own the media.

JW: But the Christians, meaning those organized in churches that produce and elect politicians and are the base of the Republican Party, are probably the most rabid supporters of Israel. I met a big Christian in Kokomo who told me that if Obama ever did a single thing contrary to the will of Israel, he'd know that the president is the Antichrist.

S: Exactly. The first Christians were Jews; they were not Aryans, they were Cro-Magnons, different race, though white people don't understand that. They converted all these civilized, domesticated animals called Celts, Germans and all that. I was talkin' earlier about the swastika that's on their tombstones: it was a holy religious symbol. If you squint in the light, you see a cross, and our ancient people, when they wrote on stone, they just had to be simple. A cross on stone is easy to make, or a circle. That was a symbol of god.

But then the Christians came in, they took the cross and they put a dead Jew on it, and said, He's god. Well, they did the same thing with our winter solstice: they took that and named it Christmas. They converted every holiday we had as pagans, which means "peasants," into a Jewish holiday called Christian. And ever since our kings converted, they took away our religion and gave us a Jew-worship religion, and they have been brainwashin' us ever since. So, we are a lied-to people.

Yeah, I understand why we're fightin' in Iraq, 'cause Israel wants to bomb all those people back to the Stone Age. The reason terrorists are over here is because they are being colonized, the same way that the American Indians fought my ancestors 'cause they were takin' their land. It makes sense. But the Jewish media talks about terrorism, says it ain't got nothin' to do with Palestine. It's 'cause they hate our freedom, all kind of lies, and the American people: yuh, yuh, the Jews are right. Yuh, gotta protect Israel, preacher said so, God's chosen people, hallelujah Israel. I wanna go to heaven, and when the Messiah comes along, I gonna be his man.

JW: So, are you a pagan?

S: I worship god, the same god that my ancestors worshiped for 40,000-50,000 years, and my god is life. Okay, go back to the slavery issue. My ancestors were Christianized, and they'd been taught that the Bible says slavery's okay. The Israelites had slaves. God says you gonna have slaves. So, you got brainwashed civilized people tellin' 'em to enslave these people, it's god's will, this is the Promised Land, kill all the savages if they don't bow down and worship Christ. You know, kill 'em like the Spanish conquistadors did. So, my ancestors were just as brainwashed as people today. They enslaved people, they killed the Indians, you know, but that's not in their heart; they're civilized.

JW: If they did all that, how can you say they were civilized?

S: Well, see, there are two kinds of civilized people. There are two versions of you. There is the version that believes

"I love Nigroes, I love Jews, I love everybody. But I do love civilization, and I realize that, when America becomes like Mexico or Zimbabwe, and whites become a minority, it's gonna be throat-slittin' time."

lies, that is insane. They go to church, they're taught lies, they're taught that they're the most evil people on earth until they worship a Jew as lord and savior. So, these people go insane; they try to behave like god told 'em to do, and they end up screwed up, like our ancestors and like people today worshipin' a Jew on a cross, a corpse.

JW: And you don't worship death.

S: You got it! Can I hug you, honey? Oh, lordy, I ain't held a woman in too long.

JW: Now, can I ask you where you're from originally, what you do?

S: My ancestors have been in South Carolina since before the American Revolution. Some of them were in Virginia back in the 1600s, the first settlers. As I say, I think I got some Indian blood …

JW: How about we start with your father …

S: My name is Stewart. I am a Stewart, and my ancestors …

JW: What's your first name?

S: I ain't gonna tell you that. But my genes say I am kin to the same family as the Stewart kings of Scotland. My ancestors were Aryan people: Celts, Germans, no Slavs, all were Northwestern European …

JW: I'm a Slav.

S: Okay, but you look very Germanic, too, you're probably a mixture.

JW: I'm Polish.

S: Okay, but a lot of Germans went into Poland.

JW: Oh, did they ever.

S: Well, you've probably got German blood. But all those races are Aryans.

JW: Hitler didn't think the Poles were Aryans.

S: I can't apologize for Hitler. I've only heard what the Jews have to say about Hitler, and I'd rather see on both sides of the coin before I judge it. I think, he probably chose Poland for propaganda purposes as a justification for German expansion. Poles were next door, and he had to kind of put 'em down, and possibly because the Poles, for some reason, were not as what he considered civilized, in the sense of technologically advanced and whatever. The Germans were great, man, they developed everything you need to build a space shuttle and all of that.

JW: That's the ultimate thing, right? If you have a space shuttle, or, with the Germans, rockets, you're right up there, civilized, no matter…

S: You're civilized if you have compassion for people. And you cannot have great technology and science unless you have compassionate scientists who devote their lives to serving humanity. Excuse me for spitting.

JW: No, no, I was just scratching my eye. But…

S: Well, when people talk, they do spread germs, but, anyway, yeah, the Germans were great people. Slavs, that's R1-something, it's just a little, slightly different, but that's the same race of people. They all came from ancient Canaan.

JW: Why did you learn all this?

S: Because I have the instinct, I was born…

JW: Where?

S: I was born here, in South Carolina. Out in a rural place…

JW: Called?

S: I hate to give all my stuff away because they could trace me down. I don't want to become a hated symbol of the

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Nazi extermination of the Jews. But I was born in the same county where my ancestors settled in 1767, north of Columbia.

JW: Was your father a farmer?

S: Yeah, all my people been farmers ever since they came from Scotland. I grew most everything I ate, or hunted, up until a few years ago. Gettin' kind of old for a hard workout. Out there diggin' in the soil by yourself is just hard. I do need a wife, someone to take care of an old man.

JW: Are you looking for a wife?

S: Oh, I'd love to have a wife.

JW: Is it hard to find a wife?

S: Well, it was hard when I was young 'cause I was too good for the rest of them. Now I'm too … none of 'em want me. I never was fit to be married anyway.

JW: Well, you're sort of ornery. You got a smile on your face, though.

S: The people of my family, the Stewarts, are all paranoid. I'm the only one in my family who's been willing to give out his DNA.

JW: On more pedestrian things, what did you think of the rally today?

S: I didn't listen, because I know that all those words aren't gonna do a bit of good, 'cause everybody out here, whatever they do, their vote will be determined by who owns the media. And not one of those speakers, I bet my life, mentioned the word "Jew" or the media, and why we have the government we have. And you can't change anything until you get to the core of the problem.

JW: And on the health care bill, because it was important to this rally today, do you think it was the beginning of socialism in America?

S: No, it's not the beginning. Things started going downhill in this country when they passed the Voters Rights Act of 1965. Until that time, I think 92 per cent of the people in this country were white; that includes the Jews and probably a lot of Hispanics. And then, once they passed that immigration act in the 1960s, then the white race starts dyin' out, you stop havin' compassionate people.

JW: You think it's wrong for black people to be citizens with full rights in this country, and vote and have basic liberties?

S: Well, let me use an expletive. Damn it! You know, the world's a big place. There's nothin' immoral about white people wantin' to live amongst white people, and Nigroes livin' amongst Nigroes, and Jews livin' amongst Jews. There's nothin' wrong with that, and there's nothin' wrong with us havin' an all-white homeland.

JW: Wasn't that dream busted by the first European ship that landed here, and how was it that black people came here in the first place?

S: They were enslaved by Christians, the same guys that exterminated my Indian ancestors! You know, I am a compassionate guy, just like you. I love Nigroes, I love Jews, I love everybody. But I do love civilization, and I realize that, when America becomes like Mexico

"See, you're a woman. And I don't blame a woman for wantin' to marry a savage race, because they have survival instincts. Now, if I were a woman, my strategy would be, hell, these white people are dyin' out; look at 'em, they're like cattle."

or Zimbabwe, and whites become a minority, it's gonna be throat-slittin' time.

JW: And did Obama's election have anything to do with your thinking here?

S: Obama, I don't blame him; I don't give him any credit. He wanted to end the war, that was one of his campaign promises, but the Jews ain't gonna let him do that. I predicted that.

I understand the truth. You can be just as smart as me, you won't have to watch the media, you won't have to read anything, once you know who's writin' all that stuff, you gonna know their spin on everything that happens in this world because, if it helps the Jews, they're for it. Doesn't matter whether it's the Republican Party, the Democratic Party, communism, capitalism. They're racists! Just like Nigroes are racist, that's why they all voted for Obama. I vote for white people 'cause I'm a racist. I don't see anything wrong with racism: it's a healthy survival instinct. I love my race. You're my flesh and blood, let's make some kids!

JW: What if I said I've been in love with a black man?

S: Well, you' d'a been destroyin' our race. You may think this has nothin' to do with anybody but you. Now, we're all mixed a little bit, but the more you mix our race with others, in 100 years or 200 years, that Nigro blood you've got – and the man you'd been with, he ain't black, he's a mulatto, probably 80 per cent black and 20 per cent white, so he's not black, he's like Obama. And you may think he's white, because he's got the same honesty and the same compassion as a white man, but he's mixed. You don't know what's comin' from where. Because you cannot mix a wolf with a domesticated dog and end up with a civilized animal.

JW: So, only white people have compassion?

S: White people are the only race on earth that's been bred to the extent it's been bred to remove those survival instincts from it, and to, to…

JW: To be domesticated dogs.

S: To be so compassionate that they have no racism left. I think everybody should be proud of themselves: Nigro, or part Nigro, or whatever; be proud of yourself. But I'm sayin' let's keep civiliza-

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tion alive by keepin' the race that created civilization as pure as possible, the same way you guard the purity of any breed of animal or plant. That's what benefits civilization, the fact that we have all kinds of diversity of animals, of plants, and the only way you can preserve diversity is not mix the seed. I would rather that the Nigro race be preserved as pure as possible too. I believe, all races should be preserved.

JW: But there is no pure nature, you said it yourself. Look at all the plants around here; none of those hostas there, those with the dark green and the bright green leaves, are pure breeds; that's why they're pretty like that.

S: See, you're a woman. And I don't blame a woman for wantin' to marry a savage race, because they have survival instincts. Now, if I were a woman, my strategy would be, hell, these white people are dyin' out; look at 'em, they're like cattle. I want to get a male that's a savage. I want to get a male that steals, that rapes, that murders, that passes his genes on at all costs, because I want to pass my genes on forever, and I can see these white people ain't gonna do that.

When I was a kid, I didn't know much of what I know today, and I, actually, had a beautiful Nigro girlfriend from – I met her in France, I think she was from Haiti or somewhere. Just a beautiful girl. She was white except for her skin color, but I almost vomited when I kissed her, so, I figured I must be a racist. I think she realized it, because she didn't want to have very much to do with me for too long, either.

JW: What were you doing in France?

S: Oh, I traveled all over the world when I was young.

JW: How? Steamships?

S: Every way you can imagine. I was just a guy who didn't care about makin' a lot of money. You could live for almost nothing, travel for almost nothin' back then. I worked on a ship once. I traveled from Egypt, Suez, I think. And I traveled all around the Horn of Africa, down to Mozambique. I went to Mombasa, Kenya; I went where those pirates are takin' all the ships nowadays. I'm a very compassionate guy. I care about everybody, but I care about civilization too, and I don't want to see the wolves destroy the sheep. That's why I stand up for civilization, and for white people.

JW: Well, I see my battery's about to run out.

S: Oh, I'm sorry I hugged you now. You done turn filthy on me.

JW: That's a sad thing, Mr. Stewart.

S: I'm racist!

JW: You said you loved everybody, and loved everything about life, how can you burden yourself like that?

S: I do love 'em. It's just certain things I don't like.

* * *

Stewart offered a few more denunciations of religion as the root of slavery and the decline of the white race. Before I parted his company, he told me I was okay anyway, a Pole, not as bad as some. "Just enjoy yourself," he said. Then he gave me back the business card I'd given him. "You can take this back. There's a word in your name there; I just can't have that." He paused a beat. "They're probably expensive, these things, anyway; it's just wasted on me." **CP**

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